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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

Entered as Second-class Matter at the Post Office at Abilene, Kansas.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.

Chas. Ditson oct 91
U.S.

VOLUME IV.

ABILENE, KANSAS, JULY 15, 1891.

NUMBER 14.

JUST FOR TODAY.

Just for today, my Saviour,
Tomorrow is not mine ;
Just for today, I ask Thee
For light, and help divine,
Tomorrow's care I must not bear,
The future all is Thine.
Today I bring my measure
To Thee, that Thou might'st fill
And bless it, Lord, and teach me
To trust and to be still,
Today I'd be, my God, for Thee,
And do Thy holy will.
Just for today, my Saviour,
For e'er the morrow break,
Thy voice may call me unto Thee,
And I shall no more walk
The desert path with need of faith,
But face to face shall talk.
And if I have enough, Lord,
Today, why should I grieve
Because of what I have not,
And may not need to have.
Each day, I pray Thee, have Thy way,
And I will trust Thy love.

H. McD.

A REVIEW.

Redemption or the Living Way.

A TREATISE ON THE REDEMPTION OF THE BODY, INCLUDING A DOCTRINAL OUTLINE OF EXPERIMENTAL RELIGION. BY RICHARD WATSON HANKINS, WITH AN INTRODUCTION BY REV. S. H. PLATT, A. M., M. D., OLEAN, N. Y. HERALD PUBLISHING HOUSE, 1888.

A friend sent me a book with the above title. It is medium sized containing five hundred pages and is divided into thirty-one chapters and a short appendix. It is also provided with a copious index. The paper and letter press are good.

Dr. Platt's introduction sets forth the more prominent characteristics of the book.

The author begins by defining redemption and showing the distinction between it and other allied

states. The first three chapters are devoted to the above and man's primitive fallen and saved state and the various theories of the nature and destiny of man. The author in his definitions is critical and precise. The terms, matter, spirit and soul are critically considered. The original terms, *soma*, *psyche*, and *pneuma* receive due attention. He holds that all these are real entities, agreeing with A. W. Hall's substantial philosophy. The properties of the soul or spirit are discussed and the various theories concerning the inner man true and false receive consideration.

From the fourth to eighth chapter inclusive the fundamental doctrines of repentance, justification and sanctification are discussed. Our author is decidedly a "holiness man." He is not fanatical but sober and discreet. Nearly every one who accepts the scriptures, believes in holiness in some sense. In the word of God this doctrine is so interwoven with the plan of salvation that it is undeniable. It is, however, sad that the great body of the nominal church has but a vague idea of holiness and no experience of it. This doctrine of sanctification is variously understood by the professed followers of our Lord. There is every shade of difference between the intermediate steps of the extremes. Between the cold professor who barely knows that there is a sanctification and the fanatical extremist who thinks he sits on the very pinnacle of holiness—whose daily life gives the lie to his profession—there is a wide difference in theory and profession. But they are closer together than they think, that is they both fall short of holiness. The holiness that

our author advocates seems scriptural.

Chapter eighth and ninth are devoted to the consideration of the gifts of the Spirit. A distinction is made between the gifts of the Spirit and the grace of the Spirit. I quote from p. 117: "Grace is dispensed. Gifts are distributed. Grace springs from the love of God. Gifts depend on his sovereignty. Grace is dispensed alike to all. Gifts are not distributed equally, but in various degrees, according to the will of God." "The grace of God which bringeth salvation hath appeared unto all men."

"But with regard to the spiritual gifts it is written: 'All these worketh that one and the selfsame Spirit, dividing to every man severally as he will.'" Every degree of grace is equally attainable to all upon certain specified conditions; but gifts are not promised upon the fulfillment of any condition upon the part of man." These quotations illustrate the above named distinction.

The author does not believe that the gifts of the Spirit were confined to the apostolic age. A quotation from p. 123 defines his position: "The history of the church sustains the assertion that miraculous gifts decreased as the church declined in spirituality, until they were entirely lost during the long night of the dark ages. But at the dawn of the reformation they began to revive again; and from that time forward have increased or diminished as the church has advanced or retrograded."

Chapter tenth to fifteenth inclusive are devoted to the discussion of "Perfecting holiness." The means, such as dedication, faith and

obedience, with the results, such as increase of love, increase of knowledge, increase of the Christian graces, et cet., are discussed at length. He considers the work both instantaneous and progressive, also of the highest importance.

In the sixteenth chapter the "Resurrection of the body" is ably treated. The various theories as regards the resurrection body, as *identity*, *change of substance*, et cet., receive attention. Infidel objections are fully answered.

Chapter seventeen, eighteen and nineteen are devoted to the doctrine of redemption. On page 269 we have the following definition of redemption by what the author calls the "living way:" "*Redemption by the living way, is a deliverance from all the consequences of sin; the complete transformation of the spirit, soul and body into the likeness of Christ; and the transition and the translation of the living being from the mortal to the glorified state and place.*" Here we meet the peculiarity of the book. These chapters explain the title page. As you notice in the definition of redemption *by the living way*, the author believes that at least some may escape death by translation as did Enoch and Elijah. Death is an enemy that resulted from the introduction of sin into the world, and derived his power from sin, and must finally be destroyed as well as sin. If I can understand the author, he holds that grace may so abound that deliverance from death as well as sin may be attained by some before the resurrection. This of course will require a high state of grace. Enoch had walked with God three hundred years before his translation. The vigorous piety of Elijah is well known to all Bible readers,—his power with God in prayer, his miraculous gifts, his holy boldness, his fearlessness in warning sinners in high stations. It is well known to all that are acquainted with the epistles of Paul, that after the first resurrection, "all that are alive and remain will be changed in the twink-

ling of an eye." These physical bodies will be translated into spiritual bodies without undergoing death. It is, however, nowhere intimated that these latter have attained a higher state of grace than those that have passed through the portals of death. This author thinks that especially in the period immediately preceeding the coming of Christ, some saints will attain unto "redemption by the living way," that is without tasting death. This will require high spiritual attainments, especially grace, dedication and faith; these may be followed by great trials. As both Paul and Peter with others had an intimation of their deaths; so may these saints have a revelation of their possibility of being translated instead of passing through death and the resurrection.

From the twentieth to the twenty-sixth chapter, the experience of redemption is treated. Here the practical aspect is presented—life and experience. These are important chapters which must be read to be appreciated. This must be said of the whole book.

In the twenty-second chapter a warning note is sounded against the temptations that may arise through human sympathy and the affinities that may result from the intimate relations of worshipers. The difference between human and divine love are distinctly stated. The two are compatible so long as the former is pure. If, however, it becomes impure, or lust mingles with it, it becomes sin. The remainder of the book is principally devoted to answering objections to the doctrines advocated. It is a scholarly production. Its tone is pure and pious. He definitely draws the line between superstition, fanaticism and pure piety. The book is exceedingly instructive. The truths presented can have none other than an elevating and spiritualizing bearing upon the honest reader. The book is well worthy a perusal and a prayerful consideration of its contents. This imperfect review gives

the reader but a faint idea of the book. I do not know where the book can be had, but probably from the author, Rev. Richard Watson Hawkins, Olean, N. Y.

W. O. BAKER.

Louisville, Ohio.

For the Evangelical Visitor.

FOLLOWING OTHER CHURCHES.

Not long since, at a District Council, this question was incidentally referred to, with the remark that we, as a Christian Church, differing so greatly from the more popular churches, ought not follow their plans, or their customs.

Now, it is proposed in this short article, to inquire into the matter, whether we should or should not follow them in anything, simply because it would be changing our usages or our customs, as handed down to us by our forefathers and as practiced by them fifty or sixty years ago.

This writer well remembers, when yet in his youth, that he frequently heard old brother Jacob Snively, then a bishop in Blair County, Pa., making remarks in private conversation as to how the "Old Fathers" in the church in his younger years, used to do in certain matters; and, that their way of doing was good authority, and should not be superseded, or easily changed in the hope of better results in the vineyard of the Lord.

We will now look back in the history of the church, and see what were some of its customs fifty years ago. Then, their meetings were all, or nearly all, held in private houses and in school houses; and, for any one to intimate anything favorable to the building of a house of worship would have been considered—"too fast," or as something not becoming our people. But *now* we have meeting houses wherever there is a membership able to furnish the necessary means, and hardly any one questions the propriety of such a change from fifty years ago. Hence, are we not following other

churches in the matter of building houses of worship except that we do not build them as costly and as showy as they do?

Again—Fifty years ago, the brethren nearly all went to meeting *horse-back*. Had a brother, and especially a preacher come to meeting in a high top buggy, riding on springs, he would have been considered entirely out of his sphere, and likely looked at as of no consequence as a spiritual adviser. But *now* we are following not only other churches but also the world in this matter. We have our buggies—we ride on springs and cushioned seats, all for the comfort and ease of these, our fast decaying bodies, which is our privilege, if not really our duty for the prolongation of our present life.

Again—Less than fifty years ago no Sunday School was taught by the brethren. It was then a thing not believed in by many of us, and looked at only as a means by which to sway the minds of the young in favor of some creed upheld by those who taught and maintained Sunday Schools. It is different now.—At least in some places the brethren teach Sunday Schools and hardly any one objects to it. Are we not following other churches in this matter also?

And again—Much less than fifty years ago, hardly any of our preachers made choice of a particular subject on which to preach. From one to four would usually be present at most appointments. Then, after singing and prayer, it was decided among them who should select and read a text and first speak therefrom. Then all the rest were expected to follow with some remarks as the spirit gave them utterance. The text read was usually several verses and sometimes a whole chapter; consequently a variety of subjects was open for discussion. Now, the brethren are learning that there is a better way, and that way, is that in the first place the one that expects to preach goes to the Lord in private prayer for a subject, and

then prayerfully meditates thereon. And when it comes to reading his text, reads only a passage or as much as to form a good basis for a discourse. When once under way, he does not become uneasy as to the time he may occupy. The brethren at his side remaining patient, each awaiting his own time for reading a text and preaching therefrom.

But if the one that has chosen the subject and read the text, gets through before the time is up, it is well enough that one at his side occupy the unexpired time. As said before, the brethren are learning to see this and are following other churches with good results.

In the matter of establishing the "EVANGELICAL VISITOR" we are also following other churches, and it is confidently hoped, that it will be the means of doing much good.

There are other things in which we may consistently follow others and very likely, with a little more light to remove an erroneous predilection, we will do so, at no very distant day.

One of these is, the use of unfermented wine at the communion table. Not wishing to be lengthy, nor to argue this question here, I will simply say, that any one desiring to know my reasons for taking this stand, shall have them, by writing to me privately. [Some of our churches use unfermented wine now. Ed.]

However, in stating the foregoing matters it does not argue that we *should* nor even that we *dare* follow other churches in all things that our natures might crave. No. Not by any means!

Instance the following.—We have no right to follow other churches in the vanity of dress. We have no right to follow other churches in calling church fairs and festivals as a means of raising funds for church purposes.

We have no right to follow other churches in the vanity of so-called Christmas Trees, and in deluding our children into the belief of an

imaginary "Santa Claus." We have no right to follow other churches by participating in Fourth of July celebrations and all such like worldly gatherings and amusements. It is inconsistent with our belief, as well as it is inconsistent with the plain teaching of the Saviour, to cultivate a spirit of war in our children, and therefore we dare not follow other churches in meeting with the world for the purpose of eulogizing dead soldiers. The kingdom of Christ is a kingdom of peace—not of worldly warfare!

We shall not likely follow other churches by choirs, instrumental music, or the singing of solos in soprano or any other voice.

We will not follow other churches in disregarding the Saviour's emphatic words as recorded in John xiii, 15, namely: "For I have given you an example that ye should do as I have done to you."

We have no right to follow other churches in the matter of allowing our members to be connected with secret societies, and thus being unequally yoked with unbelievers. 2 Cor. vi, 14. The German translation has it—"Draw not at the strange yoke with the unbelieving."

We have no right to follow other churches by calling that *baptism*, which is only *rantism*, and so teaching the people.

The conclusion arrived at is, we must, in the light of God's truth, discriminate between the things in which we *can consistently* follow other churches, and the things in which we can not. C. STONER.

Polo, Ill.

For the Evangelical Visitor.

HOLINESS OR SANCTIFICATION.

Although the service of God under the Mosaic dispensation was ceremonial (or outward forms), yet it did not take them a lifetime to fit themselves to approach God. The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. It was not the washing and cleansing nor the sin offerings

which they sacrificed that reconciled them to their God; although they observed the ordinance as God had commanded them, and laid their hands upon the offering as it was slain and saw the blood gush forth, yet it is as the apostle says, it is not possible that the blood of bulls and of goats should take away sin. Heb. x. 4. And again, Every priest standeth daily ministering and offering oftentimes the same sacrifice which can never take away sins. Heb. x. 11.

So every candid mind can see at once that it was not the works which they did, but faith in the promises of God. They took God at his word, believing that he would do what he had promised, and then looked forward with a longing and a desire to see the day dawn when the Messiah should make his appearance, that through the shedding of his blood the atonement should be made. No one was allowed to enter into the holiest of the holy except the high-priest alone and that only once a year and not without blood. O! I imagine the anxious throng longing and desiring to look into that holy place but they could not, much less get in because the law prohibited them.

Then the question no doubt will arise in some minds, how are we made holy or sanctified? We will give the apostle's language for an answer. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. Eph. ii, 8, 9. If this be true, and I do not believe that any one would dare to doubt the apostle's language, then it must necessarily follow that holiness or sanctification is an instantaneous work. It can not be otherwise. God doth not save by degrees through His Son. If the Son therefore shall make you free ye shall be free indeed. John, viii, 36. Jesus tells us that we can not serve two masters, we will hate the one and love the other, we can not serve God and mammon. There must be a separa-

tion. As we have said sanctification is not always the means of cleansing but it is absolutely a separation, a setting apart from the world to serve the living God and Him only. If saved at all, saved entire; if holy at all, perfectly holy; if sanctified at all, entirely sanctified; but one might say, where are works then? Works are excluded in these graces, — not by works of righteousness which we have done, but according to his mercy he saved us. Titus iii, 5. In the instructions of the apostle Paul to Titus of what condition a person must be in for the office of a bishop, he says, He must be a lover of hospitality, a lover of good men, sober, just, holy, temperate. Titus i, 8. Wherefore, holy brethren, partakers of the heavenly calling. 1 Peter i, 15. The aged women likewise that they be in behaviour as becometh holiness. Titus ii, 3. If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.—1 Cor. iii, 17. How solemn, especially the last quoted passage. We should remember who the apostle has reference to when he speaks. I think that I have quoted Scripture enough to convince any rational mind that it is absolutely necessary for every one to enjoy this blessing, and to have a thorough knowledge of it. God doth not want us to be in ignorance or doubt about this matter, he wants us to see the need of it, that without it, as we have already stated in our article, we are not qualified for the great work before us. We should never let it come into our mind that it is progressive, because it is a delusion—a spirit of the adversary of our souls to lull us to sleep, to keep us from enjoying the fullness of this blessing. God is holy, just and true, and his Son Jesus possessed the same attribute in this respect with the Father. Then it must follow that he who is born of those holy beings is holy. It can not be otherwise. But some one might say "I can't see it in that light." "I feel my weakness, see my

short comings, I can't believe that it is instantaneous." Remember dear friend that our feelings and our belief will not make his promises void. The word comes to us in thundering tones—"Be ye holy for I am holy." It does not say, "become holy," and again, For the temple of God is holy, which temple ye are. All in the present tense. It is true we are such creatures we have to court our own ideas and preconceived opinions, and when our experience is not so bright we look at this and that in order to bring some objection to what we have not realized ourselves. Dear friends, this will not hold good. There is no other doctrine between the two lids of the Bible that has as many proofs as the doctrine of holiness; but to be concise with my remarks on this point, let me say that whereas God is holy and pure, it can not possibly be that such a holy being can dwell in a heart defiled by sin; therefore it is absolutely necessary in this time of grace or right now to have a personal knowledge of the fact that we stand in such relation with our God that we can confidently look up and say, My Father.

How can we, my dear brethren and sisters, claim a holy God as our father unless we are holy ourselves? That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Now I do not wish to be understood in this article that we have nothing to do, be it far from that, but tarry at Jerusalem, get ready for the work, and God will crown your labors with success. Pray for your unworthy servant.

A. L. MYERS.

Freeport, Ill.

For the Evangelical Visitor.
THE ESTABLISHED HEART.

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. Heb. xiii, 9.

It seems the heart is necessarily

established with something. If it is not with grace, it is with meats. With the things pertaining to this life only. But Paul says, it is a good thing to have the heart established with grace, and no doubt Paul knew what it would take to stand by the true doctrine. He knew the deceitfulness of sin, of riches, and of false teachers. He knew the heart must be established with grace in order that we might be true and faithful to Him who has called us. And the heart that is established with meats is not the place where Christ dwells. When we look at those that are occupied by them, we see that they are not profited by them. They do not satisfy the soul. They only leave an aching void which nothing but grace can fill. And I sometimes wonder whether we, the chosen people of God, are not too much occupied with meats, and whether we are not too much entangled with the affairs of this world. Paul says in 2 Tim. ii, 4. "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." We know that after we have enlisted to be soldiers of the cross, there is a continual warfare. The flesh against the spirit, and the spirit against the flesh. And how are we to war against the flesh when we entertain the things of the flesh. May the Lord help us to "lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." "May the Lord search us and know our hearts; try us and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting." And we may well say with the Psalmist, "Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow. Create in me a clean heart Oh God, and renew a right spirit within me."

And when we enter into our own experience, we know it is necessary to have the heart established with grace, because each one has his dai-

ly trials and foes to contend with. There are no foes to betray us into sin like the foes we have within. Nothing will subdue these foes but grace. Yes "it is a good thing that the heart be established with grace." Then our hearts will be temples fit for the indwelling of his Holy Spirit. Then he can take up his abode in our hearts. It must be a grand place where the Lord dwells, and a grand life which the Lord rules. It will be a successful one too, both spiritually and temporally. I often think it were better if we would consult the Lord more about our temporal affairs because he is a wise counsellor, and no matter into what straightened circumstances we may be plunged, he can always give good counsel and will lend a helping hand.

So often we see one person going to another for advice when it would be much easier to go to the Lord and he is the wisest of counsellors. But to do all this, we need grace in the heart. Our hearts must be pure from meats or from worldliness in order that the Lord may be enthroned in our hearts, and that he may banish every doubt and fear, and make our souls as noonday clear.

Now "may Christ dwell in our hearts by faith, that we being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that we might be filled with all the fullness of God," "Speaking to ourselves in Psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord."

ANNA M. SIDER.

Perry Station, Ont.

For the Evangelical Visitor.
OUR HEAVENLY HOME.

In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. John xiv, 2.

There is beauty in the word home, we learn to love in infancy. A well

ordered home is one of earth's greatest blessings, and no difference how humble it may be it is the abode of those we love, and how we are drawn towards it if away from it for a short time. But let us raise our thoughts higher and consider the house of many mansions prepared by our heavenly Father for us after this earthly house must dissolve, and that there is a building of God, a house not made with hands, eternal in the heavens. A home where the joys far exceed those of earth; so great are they, that it is impossible for the heart of man to conceive. Oh should we not be about our Father's business and improve our time, talents and energy in this direction? What has earth to draw our affections, when we consider how frail we are, and how soon we must leave all below? Let us then first seek the kingdom of heaven. If we only live for this present life, oh how miserable.

Man was created to live forever and we should ever keep this in our thought and so live, that we might be ready to enter our Father's house. What a consoling thought—in our heavenly home there will be no more sorrow or parting. We often see here in our earthly homes, sorrow will come, and one by one depart as the death angel summons them; and what sad experiences we meet with here. But in our Father's house nothing of this kind will enter.

We may plant our hopes upon a little cherished spot that we call our own, and may arrange a comfortable earthly home; and if we have no higher hopes we will still be miserable; craving for something purer and better than earth can give, will in a measure, destroy the faculty of enjoying those things we possess. This principle within us craving for something the pleasures of this world cannot satisfy, is part of Deity or the living soul within us, and certainly it must have food that is natural to it and that is spiritual food, just the same as the natural body is of the earth and must have of the earth's production to satisfy

its wants. If we wish to grow spiritually we must seek such food as would be nourishment for it.

The Bible tells us, "Blessed are those who hunger and thirst after righteousness. They shall be filled." If we come to Jesus he shall fulfill those promises and will supply us with what we need. Then let us by the help of God, live pure and holy lives and obey every command, so we may at last go home to rest in our Father's house.

MARY DONER.

Gormley, Ont.

For the Evangelical Visitor.

OBSERVATIONS ON CONFERENCE AND LOVE FEAST MEETINGS.

The truth is strong. I felt it a duty as well as a privilege to write, and as I feel such a love to the brotherhood, more so than I have had for a long time. I was a close observer of all that was done, and saw the humility of the church members from all parts. Of course we have a little different opinion in such matters as belongs to church building. Some see danger for doing certain things where others see fault in not doing those things. But I do believe it depends on our motive whether we do it to God's honor or for self-honor. If we give not God the honor our labor is in vain. But I am glad to say that I do believe that we have many honest members who are working for the Lord, and as there is so much to do we should, as a brotherhood, hold fast together.

O I just thought over our meetings when there were so many brethren together and to think of so many standing out yet looking in, as it were, how we work. Now I wish to thank those ministers that spoke out in the open air at the love feast as I heard that some good was done. I will not mention their names, but God knows what we do and he will reward us, hoping it was out of pure love to God's creatures.

I do wish that many would be brought to Christ before the gates will be closed! I sometimes think,

can it be possible that so many of the brethren's children are yet out of Christ. When I look back to my young days how I enjoyed to be a Christian, not that I do not now, but I would like to persuade the young to go along with us. We must deny ourselves sometimes 'tis true, as our flesh and blood is prone to still want something else than the Spirit tells us; but what if we do suffer a little for Christ's sake, we will have joy twofold. I sometimes think, can it be that the young seek pleasure out of Christ. I think I know a little what real pleasure is. I can say that the good Spirit still told me what I should do and though it was a cross the blessing was fourfold, and so it goes yet with me. Still I think I have learned some, and that is, not to stand and look on when I know what to do; for if we obey, the rest will follow—and there is no crown where there is no cross.

I feel to try and become more humble as I see our old fathers in Christ are fast leaving this world. We should try to fill their place and by humbling ourselves we can become as fathers in Christ. I will close by sending my love and best wishes to all who read this.

Written by H. B. MUSSER.

Mt. Joy, Pa.

A WORD OF ENCOURAGEMENT.

Dear Brethren and Sisters and to all readers of the VISITOR, I feel a desire as well as a duty to take up my pen once more and write a few lines for the same. My desire is to write something encouraging, to build one another up and help them on in this good way. This text has just struck my mind so I will just take what the Lord gave. "As ye have received, therefore, Christ Jesus the Lord, so walk ye in him." Col. ii, 6.

Now, dear brethren and sisters, we who have received Christ, so let us walk in Him. Whenever was it more necessary for us to labor faithfully than at the present time?

Every day that passes away is bringing us nearer our final doom. Time is gliding swiftly by, our friends are passing away one after another. We well know that we have no abiding city here, and why should we desire it since God has provided better things for us. Oh! then why should we get discouraged so easily in this work? We know we are laboring for a loving Master and that we are sure of the reward. If our hearts are filled with love for Him, we will love to labor for Him. His ways are ways of pleasantness, and all His paths are peace. I often think if I should never have it any better in the future world than I have here at times, it would not be worth laboring for. The sweet peace of conscience we enjoy is worth more to us than all the jeers and scoffs the giddy world can give. We have meat to eat that they know not of. Therefore we can go on our way rejoicing in the hope that is set before us, growing in grace and in the knowledge of our Lord and Saviour, Jesus Christ. Now, if we are faithful workers in the vineyard of this blessed Master, we will never be at a loss to know how to perform our work as He is ever near to help us and teach us what to do. How beautiful the poet has said

Thus step by step I'll travel,
Not looking far before:
Trusting that I shall always have
Just light for one step more.

But we are of such a rebellious and disobedient nature and would so often wish to have our own way. This is not pleasing to God, therefore He chastens us. Hence we make the way hard for ourselves through our own stubborn will. Oh dear brethren and sisters, I speak especially to the young lambs, those who may yet be weak in Christ. Oh I say do not grow weary in well-doing for in due time we shall reap if we faint not. Just for a moment look back to the time when you were under condemnation. Oh the terrible feeling to be bowed down with a great load of sin, feeling the wrath of God upon you,

knowing if you were called away in that state you would be lost forever. But through the great love of God who hath loved us and died for us just at the time when we saw ourselves a brand fit for the burning when we even felt that the doors of mercy were closed against us forever, at that time when God had us just where He would have us to be, there right down at His feet, He cast a loving, pitying glance on us and removed our burden and spoke peace to our souls. Oh who of us can ever forget the time and place of this blessed change? And now, dear brethren and sisters this is just where He wants us to still be; down low at His feet, ready to learn of Him. He will lead us on in the way of all truth. Let us then strive to be obedient in all things that the yoke may become easy and the burden light through love. I could write a great deal more, but as I think I have a fault of writing articles too lengthy, I will conclude by adding that my desire is strong in the Lord. I love his ways, I love to labor in His service; I also feel thankful for the present health and strength that I enjoy, having been able to attend the love feast in Markham, also to visit among my old friends there, it being the place of my birth. I beg an interest in your prayers that I may ever be found faithful.

Your Sister in Christian love,
SARAH McTAGGART.

Stayner, Ont.

TALENTS.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability.

But he that had received one went and digged in the earth, and hid his Lord's money.

And I was afraid, and went and hid thy talent in the earth. St. Matthew xxv: 15, 18, and 25.

For some time my mind has dwelt much on that part of the Scripture where we read of the talents. Every one talks of the one talent he has received. I do not remember of ever hearing one say, "The Lord gave me two, or the Lord gave me five," but

all say the Lord gave me one, and even come down and seem to think they have only one-half. But we do not read of less than one talent. We do not read that the one with the five knew he had more than the others, but we can understand that they were satisfied with what they had received. The one with the one talent did not seem to feel that the others had got more than he did, but he said, "I was afraid." Now there is no promise left for the one with one talent because he hid it. It was too small an amount to work with. He had nothing to enter into the joys of his master. He brought it back, and it was taken from him.

I will try to be contented to work with what I have received from the Lord, and not look at others to see if they have received more than I have, and not get below the two talents with my weakness and short coming. The Saviour said he would be strong in the weak. Before I had become willing to make a full surrender before the Lord and bring all up on the altar and let it burn up there, I used to say to myself, if I only get inside of the door of heaven, I am satisfied if others are in the middle or up in front.

But I heard one say to another, "Get away from the door. It is full there. There are too many just inside of the door long ago, there is no room there for you." I took it to myself. It caused that little wish to leave me, and since I became willing to serve the Lord with my whole heart, I have made no choice as to what I would have in heaven. Now, dear readers, let us work with what we have, nor look at others to see how many talents they have, then get afraid when we look at ourselves and hide away behind some brother or sister, and say, "Well, let them preach or write or go out and talk to saints and sinners. They like to do it. If I could like they, I would go to. Then they think so much of themselves, and nobody wants to hear me." I know those spirits. I am acquainted with them my friends.

FROM A SISTER.

A BOY'S FAREWELL TO HIS ARM.

Dr. George F. Pentecost said: "A little boy, who lived in Tennessee during the war, had his arm shattered by a shot. He was taken to the hospital, put under chloroform, and his arm amputated at the elbow. When he awoke after the operation, he glanced at his side and began to cry, saying 'Where is my arm?' 'I don't know,' said the steward. 'Where is my arm? I must see my arm!' persisted the poor little fellow. Now, just keep quiet, and don't fidget yourself into a fever. You cannot see your arm, was the reply. But the child would not desist in his demand, and the doctor, seeing his patient was becoming excited, turned to the attendant and whispered, 'You had better bring his arm here or he will be in a fever. Wash it and make it as presentable as possible.' The amputated limb was brought; then the little boy, putting out his right hand, touched it tenderly, and, looking at the stump at his left side, he said, with a sigh, 'Take it away!' As it was being removed, he followed it with a wistful gaze, and calling out, 'Good bye old arm! good bye! I used you while I had you. I'll need to get along for a time without you, but I'll see you at the resurrection.' That boy was a Sunday-school scholar, and realized the truth of the resurrection, and that truth enabled him to part with what was most dear to him, knowing that it was not forever.

Sel.

Righteousness exalteth a nation but sin is a reproach to any people.—Solomon.

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.—Jesus.

Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven.—Jesus.

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Abilene, Kansas, July 15, 1891.

THE VISITOR is a little late this month, which is due to the hindrances that came through the change of residence, and the extra labor connected with changing from one place to another has interfered with our editorial work, but in a short time we expect to be going forward as usual.

For the Evangelical Visitor.
RESURRECTION.

Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx, 6.

Dear readers of the VISITOR, I desire to write a few lines to the honor and glory of God, and the encouragement of his children. and I have this day undertaken the work, which

I feel is a duty of mine. I also feel and realize that of myself I am altogether unable to do the work. It seems to me this morning that I am unable to do anything that is pleasing to the Lord, therefore, I have asked the Lord for light, wisdom, and understanding, and that He would direct my thoughts and guide my pen, that nothing may be written that would not be in accordance with His will.

There are many blessings spoken of in the Bible, and all of them are blessed promises, and cheer the pilgrim on his way to Zion, "the home of the blest." But the heading of this article is one that not only contains a blessing in this life, but assures a rich reward to all those that continue faithful in the service of our Blessed Master.

The resurrection spoken of by the Revelator in the above quoted passage, is truly a blessed one. It is one that will cause our hearts to rejoice, and sing praises to the Lord. Yes dear friends and readers of the VISITOR, it is a resurrection that will make us new creatures in Christ Jesus, it will fit and qualify us for all the duties in this transient life, and for eternal happiness.

The apostle Paul in speaking to the Corinthians said, "when I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." The apostle here wants to teach us the difference between the unregenerated person and those that have realized the love of God shed abroad in their hearts, and have passed from death unto life, and from the power of Satan unto God.

While we were in sin, we engaged in all the pleasures of the world, we walked with the world, we talked like the world, and we appeared as the world. Our thoughts and our affections were placed upon the things of this life. (Who is free from these things?)

But when we arose from the dead and put on Christ, we could no longer engage in the things we loved be-

fore; "old things passed away and behold all things became new." The things we loved once we now hate, our desires, our inclinations, and our longings were changed. Praise the Lord for such a resurrection.

But before we can arise from the dead or be resurrected, we must necessarily pass through the ordeal of death; spiritually speaking, we must die to all the pleasures of this life, we must give up all for the sake of Jesus, and say, Lord take me just as I am. And when we thus give up all, we become dead to the world, and alive in Christ Jesus our Lord. Then it will be said of us, as the apostle Paul told the Ephesians, "and you hath he quickened who were dead in trespasses and sin."

The Revelator says, "blessed and holy is he who hath part in the first resurrection." The question may arise with some, why is that man blessed and holy? We answer, "that on such the second death hath no power." This then brings us to the second clause of our subject, "the second death." We read of an instance in the sacred word, which gives us an outline, or describes to a certain extent, the nature and effects of the second death spoken of here by the Revelator. In St. Luke's Gospel, xvi, 19-26 verses inclusive, we read of a certain rich man, and a certain poor man, or beggar. The rich man dressed in purple and fine linen, and fared sumptuously every day. He had his heart and affections set upon the perishable things of this world. He did not take time to think of eternity with all its realities, his object was to gain all of this world's goods possible; he had the muckrake in his hand, (as Bunyan terms it,) and with it, no doubt, gathered together the dollars and cents, houses and lands, and did not think that he must soon leave all and appear before a just and righteous God, to give an account of his stewardship while in this life.

The beggar was laid at the rich man's gate full of sores, desiring to be fed with the crumbs which fell

from the rich man's table. The beggar died, and was carried by angels into Abraham's bosom, (the term "Abraham's bosom," is synonymous with heaven. The Jews, in ancient times, used it as a common expression for the rest and bliss of Heaven.)

The rich man died also, and was buried and what was the consequence? "In hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom, and he cried, and said, father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame."

Christ, when speaking to the people at one time said, "and if thy hand offend thee, cut it off and cast it from thee, and if thy foot offend thee, cut it off and cast it from thee, and if thy right eye offend thee, pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell, where the worm dieth not and the fire is not quenched." Thus we see the nature and effect of the second death. It is eternal, never-ending death. And since such is the final end of the disobedient, may the Lord grant us grace as His children, that we may not be slothful, or indifferent in the vineyard of the Lord. May we become more fully consecrated to His service, and go forward each one in the line of duty. If we do thus the Lord will bless our labors, and many souls that are on the way to eternal ruin will be rescued and brought to the light.

O, that God would open the eyes of his people, that they could see and realize more fully the work before them, and step out into the field and gather the sheaves that lie on the wasted plains. There are thousands and multiplied thousands whose immortal souls are on the verge of eternal death, and unless they are resurrected, and brought to life, they will perish for-

ever and ever. I feel to say with the poet,

To the work, to the work, there is labor for all:
For the kingdom of darkness and error shall fall.

And the name Of Jehovah, exalted shall be,
In the loud swelling chorus, "Salvation is free."

A few words to the poor sinner. Dear friend, if you could only realize the love that Jesus has for you, you certainly would not forsake Him any longer. Did you ever stop to think that Jesus died for you, and that he is standing at the door of your heart pleading for entrance? O! dear friend, will you not open the door and let Him come in?

Did you ever realize that Jesus blesses you every day with food and raiment, health and strength, and all the necessary comforts of this life? Did you ever think of the beautiful mansions that Jesus has prepared for you? Have you a father or mother over there, brother or sister, if so, do you not want to meet them sometime? Then give your heart to Jesus, and you shall receive that peace and joy in your soul that the world can neither give nor take away, and if faithful, you will at last meet with all of God's children where parting will be no more.

In conclusion, I ask an interest in all the prayers of God's children, that I may not speak to others, and at last be a castaway myself.

J. C. DICK.

Steelton, Pa.

CONFIDENCE IN NAME.

Men sometimes place too much confidence in great and noted names. Rascals go about with their pockets filled with recommendations, some of which are signed by prominent and famous men. Swindling banks number among their directors eminent financiers and prominent citizens, who never meddle with their affairs till all the money has been stolen, and who rarely make good the losses which those suffer who put confidence in their names.

We must be cautious how we put confidence in human names. There

is one name, however, that can always be depended upon. It is the name that is above every name, the name of Jesus at which every knee shall bow and every tongue confess. If we glory in his cross; if we meet together in his home; if we receive those whom he receives, and have fellowship with him, we shall find peace and gladness in this world, and blessings and salvation in the world which is to come.—Sel.

He doeth much who loveth much; and he also doeth much who doeth well.—Thomas A. Kempis.

She is only half a mother who does not see her own child in every child.—Helen Hunt Jackson.

The most delicate, the most sensible of all pleasures consists in promoting the pleasures of others.—La Bruyere.

Philosophy coincides with the Bible in declaring, "God is a spirit," "God is light," "God is love."

Christianity, as a system of ethics, is as intelligent and reasonable as it is simple and unpretentious.

Escaping from sin is always escaping to the bosom of God. To flee from the one is to flee to the other.

Christianity is not only intended to fill heaven with saints, but earth with good citizens. It is practical for "the life which is to come."

Saving faith and good works go hand in hand. They fit each other as the key fits the lock; the one is as useless without the other as the key is without the lock for which it was made.

Christ in us, that we may never despair when we are beset by difficulties; we in him, that when we have attained something we may reach forward to greater victories.—Canon Westcott.

The gospel of Christ incarnate, the gospel of the Holy Trinity, is new now as it has been in all the past—as it will be new, new in its power and new in its meaning while the world lasts.—Ibid.

CHURCH NEWS.

On Saturday and Sunday, June 6th and 7th, the Brethren held their love feast at Elkhart, Ind. It was a love feast indeed, and one long to be remembered. It was rainy Saturday and Saturday evening and the meeting was not large, but the order was good. Indeed the young people are praiseworthy for their good attention. May the blessing of God rest on them. We were glad to see so many brothers and sisters from DeKalb co., and Bro. Stump from Woble co. We were sorry to hear that Bro. Davidson could not be with us. Sunday morning we returned to the meeting house. We had social meeting until after 9 o'clock, when Sunday School commenced, after which we had preaching to a large congregation. The sermon seemed impressive to both sinner and Christian. We hope we may enjoy many more such meetings.

ADDIE RELLINGER.

New Paris, Ind.

For the Evangelical Visitor.

TO THE CORRESPONDENTS OF THE VISITOR

Dear readers and writers of the VISITOR. I, for one, am glad to learn that our church paper is to be a continued one, believing a great deal of good will be accomplished by its continuance, providing it will be kept as pure in the future as it has been in the past. Therefore, it is now for us to do our duty in furnishing pure material as has been already requested.

My object in writing this article is to plead in behalf of our dear Bro. Editor who has so frequently requested us to write with care, only on one side of the paper, or consequently they are obliged to rewrite it themselves. I have felt grieved to see it appear time after time, knowing it must require a great deal of patience on the part of the editor.

Now dear brothers and sisters I do not write this article thinking myself perfect in this point, but I do

think if we take our time and use consideration we can save our editor a great deal of trouble. We must bear in mind that his task is a hard one and requires a great deal of patience. Therefore, my prayer is, that God may grant him a full supply, that he may be a faithful worker for the cause of Christ, knowing that sooner or later he will reap the reward. I also trust that his task may be made lighter in the future by each one endeavoring to write as plainly as possible, using sufficient paper so as not to crowd and not write too near the edge. Remembering to write on one side of the paper only. Words spelt wrong often cause a mistake to be made. Therefore, it is necessary for us to make sure of that so as not to have our articles find a way to the waste basket on this account.

Then I think, too, it is also very necessary, especially for a poor writer, to make sure and dot the i's and stroke the t's so as it will be easier to make it out.

Now I do not wish this article to be a hindrance to any one writing. No. I say write, write often. If you are a poor writer try and improve your talent. Look to God and he will help you. Without him we can do nothing. Therefore, may we in all our undertakings look to him for help, and whatever we do may be done to his honor and glory.

A SISTER.

THE MOST ALARMING SIN.

"If I were called upon to point out," says Dr. Crosby, "the most alarming sins to-day—those which are most deceitful in their influence, and most soul-destroying in their immediate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to per-

dition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debase the affections from every high and heavenly object, and make man or woman the worshiper of self. While doing this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or the prostitute is not deceived by such a thought for a moment."—Messenger of Peace.

THE POOR MAN'S SHEAF.

He saw the wheat fields waiting
All golden in the sun,
And the strong and stalwart reapers
Went by him, one by one.
"Oh, could I reap in harvest!"
His heart made bitter cry,
"I can do nothing, nothing,
So weak, alas, am I."
At eve a fainting traveler
Sank down beside his door;
A cup of cool, sweet water
To quench his thirst, he bore.
And, when refreshed and strengthened,
The traveler went his way;
Upon the poor man's threshold
A golden wheat sheaf lay,
When came the Lord of harvest,
He cried: "O Master kind,
One sheaf I have to offer,
But that I did not bind.
I gave a cup of water
To one athirst, and he
Left at my door, in going,
This sheaf I offer thee."
Then said the Master softly;
"Well pleased with this am I.
One of my Angels left it
With thee as he passed by.
Thou may'st not join the reapers
Upon the harvest plain,
But he who helps a brother
Binds sheaves of richest grain."
—Sel. by Annie M. Newcomer, 1217
West Germantown St., Dayton, O.

If the way of heaven be narrow it is not long, and if the gate be straight it opens into endless life.—Bishop Beveridge.

MY EXPERIENCE.

I felt impressed to write a few lines for the VISITOR, and as I love to read the experiences of others, I will try by the help of God to tell a little how the Lord has led me. I was quite young when the Spirit first strove with me. About the first was when I was about eight years old. It was in the summer in harvest time, and our school teacher used to help in the field in the evening. One evening I was in the house alone; I did not feel well, but I thought I would like to go out into the field and play, for I loved my teacher very much, (he is now in eternity) but I felt so sick I thought I could not. Then I sat down by the table, and my thoughts wandered away. At last I thought of Jesus how I had heard that he could heal the sick. I thought, could he make me well? Yes I really believed he could, so I dropped my face in my hands on the table without farther thought and asked Jesus to make me well. It was only a short simple prayer, but almost before I had uttered it I felt quite well. Then I ran out and found my younger sister outside and we went to the field together. The teacher and my brother were just shocking up, so I ran and helped gather the sheaves together and enjoyed myself very much. Oh how happy I felt, and for a long time I felt a trust in God that whenever I was sick I felt that God would take care of me. But I never told any one what Jesus had done for me. I can not tell why. But time went on and I wandered out into sin; although the Spirit still followed me, yet I was not willing to give up all and confess my Jesus.

Again another time there was Conference at Bro. Wilfong's. I was twelve years old then; and when bidding some of them good bye, there was one old gray headed man who took my hand in his and said, "Have you felt yet that you should give your heart to God?" At first I thought I would not say anything for I did not want to con-

fess that I had, neither did I want to tell a falsehood; but he drew me so lovingly to him and waited for an answer. His words and his loving ways melted my heart, and I answered, "yes." Then he said, "Give yourself up in your youth. The young years are the best ones." His words sank in my heart. It was late that night before I could sleep, I could not forget his words. Night after night when I would go to bed his words would come to me fresh. I could feel his hand drawing me to him, and I could hear again his word as plain as if he were there and really said it. Many a time I would promise I would give up, but when the morning would come, I would go on again as before, but those words followed me until I became willing to serve the Lord. Although I know not who this old man was, yet I know he will not lose his reward. Still I went on in sin four years more, many a time strongly convicted. One time especially I remember I was alone at home one Sunday and the Spirit was striving with me, then I picked up the VISITOR and commenced reading, and there was one line that seemed just for me, it was "this day shalt thou make thy choice, be it for good or evil." Then I thought which will I choose. I did not want to choose the evil way, yet I was not willing to take the good way. This brought me on my knees, and I cried, Lord, what wilt thou have me to do? Then the answer came, Tell your parents how you feel and that you want to now serve the Lord. This I thought I could not do, but at last I promised I would when they came home; but when they came home, other things were talked about, and I had not those feelings any more and again I let it go. Then the Spirit left me for quite a long time and the Sunday after that I felt that I had sinned more that week than I ever did before.

When I was in my sixteenth year that good Spirit again came to me. Often in prayer meeting I would feel I should rise and make a start to serve the Lord, and I often thought

I would; I thought I would like to be a Christian, only to make a start was so hard. I would think of my brothers and sisters older than I that had not yet given themselves up. I thought they would laugh at me. But the Lord would not let me go. Continually that good Spirit would strive with me until I felt so burdened I did not know what to do. One day again, I felt all day I should come out with it, I should tell some one how I felt, but the day slipped by, and I had not yet said anything. All day these words, "God's spirit will not always strive with man" seemed ringing in my ears and I felt I must say something today, but again I went to bed with a heavy heart. The tears rolled down my cheeks while we were going upstairs—my oldest sister and I,—but I tried to hide them. When I got to bed, I could not sleep. I was afraid to sleep. I thought of how often I had promised to obey and had never kept my promise. I felt that this was my last call and I had not obeyed. Oh, how my tears flowed and I trembled! I thought if God would do with as I deserved, he would not let me live another night. This caused me to weep and cry till my sister heard me, and asked what was the matter. I could not keep back any longer, I cried aloud, and again she asked me what was the matter. At last I told her I wanted to be a Christian. Then she said she was glad to hear it and encouraged me. Here I received a blessing.

The next Wednesday at prayer-meeting, I again told them I wanted to serve the Lord, and again received encouragement. One of my sisters also made a start, but this was not all, I had to deny myself. The covering was also shown me, and wherever I obeyed I received a blessing, and when the Lord saw I was willing to do what he wanted me to do, he pardoned my sins.

At first I thought I could not believe it, but I again prayed that I might be shown clearly if my sins were really forgiven, and the answer came, if you will now be obedient as

the Spirit leads you, you shall have peace. Then I could rejoice. I received such a love for the Bible, for the brethren and sisters, and the VISITOR also was a great help to me. Before I used to read novels and all sorts of stories which I had to give up when I set out to serve the Lord. I have been on this good way now a little over a year, and I still feel to go on and to encourage others to try it. I feel sure they will never want to turn back again. Although we have trials and temptations, yet when we think of the promises for the children of God, we feel to press onward and make heaven our home. Brethren and sisters pray for me that I might never grow weary in well doing. I remain your unworthy sister.

LOUISA GINGRICH.

Preston, Ont.

COMING OF AGE.

The "coming of age" is an event in a young man's life. He recognizes it as such while looking forward to its approach, and when it is reached by him. In one sense it is *the* event of his life, as marking his entrance into full and independent manhood. Now, for the first time, he is counted as a man among men, with the freedom and the privileges and the responsibilities of a citizen. Now he can act for himself in his own sphere of life and duty, without asking the consent of parents or guardians. It is for this that all his previous training has been making him ready. Not until he passed this line, could he freely be himself, bearing his own burdens, choosing his own lot, and doing his own work in his own way in the world. What wonder, then, that this stage seems to him the time of times in his life-progress!

The first thought of a young man, in connection with his coming of age, is likely to be a joyous thought of the freedom which it brings to him; for in passing that line of life he passes from a state of dependency and subjection to a

state of independence and liberty. It is true now, as it was true in the days of St. Paul, that "so long as the heir [of any estate or position] is a child, he differeth nothing from a bond-servant, though he is [prospectively] lord of all [that he inherits]; but [he] is under guardians and stewards until the time appointed of the father;" and that is not a pleasant condition for any man to be in. When, therefore, one who, at the best, is in the position of a bond-servant, looks forward to a state of freedom as his inheritance, his impulse is to count that state desirable chiefly because it is one of freedom. For

"Liberty, like day,
Breaks on the soul, and by a flash from heaven
Fires all the faculties with glorious joy."

Rarely is it, however, that any man who is in a state of servitude or of subjection realizes the important truth that a state of well-used liberty is always a more toilsome state than that which it stands over against. Yet, until he fully learns that truth, a man is unfitted to use aright, or to comprehend, the responsibilities of any new freedom which is secured to him.

The more freedom a man has, the more he has to do in order to make that freedom available for good. This is a truth that is operative in every sphere of life. As a rule, an employer in any line of occupation must work harder than any of those whom he employs, in order to be a success in his undertakings. *They* are compelled to work within certain hours for certain specified wages. *He* is free to work earlier and later than they do, as a means of keeping up the business that shall give them employment. When a man by advancement passes from the grade of a clerk or an operative to an employer, he is sure to find that his new freedom brings to him a privilege of harder work and more of it, with an alternative of comparative failure. A commissioned officer has larger freedom, with heavier responsibilities and greater

liability to personal danger, than an enlisted man, in any well organized military force in time of active service. The freer a government, the severer the duties, and the heavier the personal burden, resting on the individual citizen. This it is, indeed, that gives a freer and more cheery expression of face, to the subjects of many a despotism, than can be seen in the countenance of the average citizen of the freest country on earth. The mind that works freest, works hardest. So clearly is this true, that genius has been defined as "the capacity for an unlimited amount of work." So it is everywhere; freedom from subjection is freedom to work beyond all the limits which servitude imposes; and the coming into a state of freedom is inevitably the coming into a state where more toil and trial are called for than in any state of subjection and dependence.

In the light of this truth, the coming of age is the coming into a sphere of new toils and trials, of added perils, and of larger and more burdensome labors. No longer can he who has arrived at that stage of life be cared for by others, be told what he may and what he must not do, and have all his interests looked after by those who feel a greater personal responsibility for his welfare than he feels for himself. It is now for him to assume the burden of his own care, to decide for himself what he is to do and what he is to leave undone, and to be individually responsible before God and before his fellows, for his conduct, his course, and his destiny. Under the old Jewish law, a youth was called "a child of the covenant," until he came to that age when he assumed the rights of an independent personality as a member of the Jewish community, and then he was called "a child of the law." While he was a child of the covenant, his parents were supposed to be responsible for his well-being and well-doing; but when he became a child of the law,

this responsibility rested on himself. Hence his coming of age, in that way, meant his coming into the freedom of obeying the law strictly in both letter and spirit, or of suffering the penalty of his failure or lack. And under our Christian laws, the freedom into which one enters on his coming of age is the freedom of being true to his mission and privileges as a man, with the certainty of suffering for himself, and causing others to suffer, if he falls short in the right exercise of his freedom.

"Who is sufficient for these things?" That is the question which is sure to be in the mind of the young man who is coming of age with any right sense of the responsibilities and duties newly devolving upon him in his being "at his own disposal,"—as the law describes his state. When Solomon came into the inheritance of his father David's kingdom, he realized that his new freedom as a king imposed upon him added burdens, beyond all that his young shoulders had ever felt the weight of while he was in subjection as an heir. Therefore it was that his earnest prayer went up to God: "And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. . . . Give thy servant, therefore, an understanding heart to judge thy people, that I may discern between good and evil." And that prayer "pleased the Lord that Solomon had asked this thing." And a prayer of that sort from any heir coming into his inheritance by coming of age, is sure to please the Lord and to receive an answer accordingly. Such a prayer, moreover, ought to be in the mind and on the lips of every such heir.

The coming of age is, it is true, the coming into added labors and increased responsibilities, as an inevitable accompaniment of its freedom, and therefore is to be looked at with seriousness, in view of the

new struggle which it opens before him who has reached that boundary line in his life's progress. But for this very reason it is to be welcomed by a young man as bringing to him opportunities of attainment and of progress which would otherwise be impossible to him. That which is worth much, in this world, is sure to cost much. "Peril is an index of power." Freedom, with its burdens, is preferable to servitude with its immunity from care.

"A day, an hour, of virtuous liberty,
Is worth a whole eternity in bondage."

And it is better for a man to be perilously of age, sustained of God in his burden-bearing and duty-doing as an independent man, than to rest safely in the dependency of a life-long pupilage.—S. S. Times.

CHILDREN'S DEPARTMENT.

Dear Children:—I wonder where Aunt Mattie is. I cannot find her name in the Visitor for June 15th. I hope she is not sick or discouraged. Perhaps she went away from home on a visit to see some of the children that she has been writing to through the VISITOR, and will come home again by the time the next one will come around. At any rate we hope she will not disappear altogether. We will excuse her once in a while. We do not all know who she is or where she lives, and we will try and not let our inquisitive minds get the best of us and write to the Editor to find out who she is and what her name is. But let us be satisfied to think and know that she has taken an interest in the welfare of little children. It would be a good idea if some of the children would try to write a few lines to Aunt Mattie through the VISITOR. It would make her feel good and encourage her to write again. She does not know how many children read what she has written to them, because she can not see them. Perhaps one might say, "I would write if I knew how." Now I will tell you how you can do, not how you must do. You get

paper, pen and ink, sit down with it before you, commence:

Dear Aunt Mattie. It will not hurt you to call her Aunt Mattie, if she is not your aunt that you know of. I often have called others aunt that were not aunts by relation, and I never felt condemned for it. If you do not want to say aunt, write Dear Friend Mattie. Then write your name and where you live and how old you are. Are your father and mother living? Do they try to live a Christian life? Does your father read a chapter out of the Testament every morning, then all unite in prayer? Do you know anything about Jesus and that happy land far, far away? Have you ever been sick? Were you ever afraid you would die and be lost?

When I was a little girl, I often got sick and then promised the good Lord if I got well I would do better, but never said I would commence today. When I got well my heart was so prone to wander away from the God I loved. I always loved the Lord, but did not love to follow the Saviour until I almost grew old.

Now, dear children, I want to tell you one thing. Should you write and not see it in print, do not feel badly and get discouraged, when you see the name of some other boy's or girl's in while yours was left out. Try, try again, if at first you do not succeed. Practice makes perfect. Your teacher made you get your lesson over when you did not know it. I have written articles that never got into the VISITOR.—From a friend, to saint and sinner, young and old?

Personal obedience cheerfully, willingly rendered to the commands of the Savior is the best evidence of having passed from death unto life through the exercise of a saving faith in the Son of God.

Anxiety for saving faith, when it is genuine, is always accompanied with a hungering and thirsting after righteousness.

A WARNING TO BOYS.

We clip the following from the Newton, Kansas, Republican, of June 12th; and for the benefit of the readers of the VISITOR, we publish it as a warning for all who think of starting out into the world for themselves. We trust others may profit by the mistakes of this young man. The downward road of this youth no doubt is similar to many others and while some of the mistakes may at first seem innocent pastime, yet when fallen men and women look back to where they fell from, they can readily see where the first mistep was taken. The only safe way for all is to early seek Christ and on all occasions take Him with them an implicit trust in God and earnest fervent prayer to Him for His guidance.

ED. OF VISITOR.

The communication from Fred C. Browne, now confined in the jail awaiting translation to the penitentiary, reveals a case of a complete wreck, the beginning of which was the use of tobacco. The words written by this young man should be read by every young man in the city and especially those young men who are addicted to the use of tobacco. There is no doubt that the use of this narcotic induces an appetite for strong drink, and even if it did not, the company it throws one into, is enough to warn any young man against its use. It is strange that so many of the sensible young men, who see the results of the continued use of tobacco, resolutely press on in its use. There is one phase of this habit, smoking cigarettes, the most dangerous of all, that seems to be popular with the smaller boys, and in spite of the law making it a crime to sell to boys, the boys can be seen any day or especially any night with cigarettes. There is no use saying that our officials should attend to this breaking of law, for they cannot watch every place in town where cigarettes are sold. Each one has a duty to per-

form if we would stop the unlawful sale. The parents especially can help wonderfully by requiring the small boys to be at home during the evening. Most boys, and even young men, attempt their first cigarette or cigar after dark and if they were where they could be seen the temptation to smoke might easily be overcome. Let us as a community wake up to these facts and not let any young man look back on his life, regretfully as Mr. Browne, and say he began his downward career in Newton.—Newton Republican.

A LETTER FROM FRED C. BROWNE, A PRISONER IN THE COUNTY JAIL.

Fred C. Browne, who is now confined in the county jail waiting to be taken to the penitentiary, is the author of the following letter, which he requests the Republican to publish. It will be remembered that on the evening of April 16th, Browne went to the Palace Clothing store to purchase clothing. He selected goods to the amount of \$36, giving in payment a check on the Citizens Bank signed by Ady F. Hodges. Upon investigation it was found that the check was forged and Mr. Browne was arrested Thursday, he was convicted and sentenced to two years in the penitentiary:

To the young people of Newton:

Kind people: It is a self-evident truth that the ways of the world, the gay and the frivolous, are not always to be desired. Experience teaches that frivolity is but the stepping-stone to a life of degradation, perfidity and shame. This is the experience of the writer at least, and assuredly the experience of thousands who for their frivolous, ungodly, dishonorable conduct now repent in sack-cloth and ashes, as it were, behind the bars of the state penitentiaries, reform schools, bastilles and bridewells. "Show me the company you keep and I will tell you what you are" is a proverb that can scarcely be doubted. At the jail in this city, confined therein

for safe keeping, with a sentence of two years hard labor at the state penitentiary, you may find a young man known as Fred C. Browne, who is to-day considered a convict. A young man of 20 years, in the prime of life, a man that might have been an honor to the state which gave him the advantages of a fine education had he so desired; and more than all this he might have been a comforting staff to his aged father and infantile brothers and sisters. But what was once a bright and happy home is now made desolate.

Reader, do you ask to what I owe my downfall? For the benefit of wayward thinking youths of this city I have been persuaded to relate my experience. Born at Shelbyville, Illinois, a town of some 5,000 people, I had the honor of graduating at the high school as valedictorian of my class. Not having much money "to blow in," as the slang phrase has it, I obtained a position as clerk in a grocery store, thereby forming the acquaintance of traveling salesmen who, considering me a green hand, endeavored to break me in. Card playing followed; money honestly earned went into the hands of shrewd men, then in order to maintain my position as leader I had to resort to a polite way of stealing by "knocking down." Soon this was discovered and my father made good the deficiency to save his name from the talk of saloon loafers. Of course I was discharged, but chance favored me and I was soon in a law office, with every means that wealth could produce in the way of becoming a lawyer. But this was not to my taste. Collections were made by me for the firm and the money pocketed. A short time after the day of settlement came and, knowing I was short in my accounts with my employers, I assumed a different name, procured a railroad ticket from an operator, and skipped the country. I have never seen my relatives since, not even have I been known by the honorable name my parents gave me, and were the news of this affair to

reach the ears of Dr. Daniel Winter, who believes me dead, I certainly would bring his gray head to the grave with sadness. Young man, have you any sympathy for a deep hearted criminal? Then take warning by this and leave the saloon alone, leave the card table stand on its legs for you will rue it too late. There is no cross-cut to fortune. He who lives and saves his pennies to-day will be the millionaire twenty years hence. "Take care of the dimes and nickles and the dollars will take care of themselves." The name of Fred Browne is not known in New Mexico. There it was that my first desire to become noted as a criminal occurred to me. Never before October 23, '87, did I think of what I had been. When I found myself a fugitive from home and friends, young in years but old in crime, I then, like a good many others, resolved to take a whole loaf or none. Result, none, save that I am a convict. My life is what I made it, and readers, your life is what you make it.

The first step toward my present condition I attribute to the use of tobacco with the accompanying bad habits of lying, theft, and reading dime novels. My now angel mother forbade its use, my school teachers forbade the use of this filthy weed upon the premises of the school ground, and, simply to be smart, I contracted the habit of chewing and smoking tobacco and, as "leader of the gang," induced my associates to follow my example. The next thing I knew was that I found myself in deep waters. Unable to retrace my steps I took a plunge head first, not caring whether such conduct would bring shame or grief upon my dear mother's head. Then followed the neglect of her advice and her teachings. What causes the heartaches of so many mothers? What wrecks so many lives that might otherwise be happy? No agent is more subtle than the wiles of the devil when he tells a young man or woman of twenty to strike out, see the world, let mother's ad-

vice be, you are able to take care of yourself. These are the flowery arguments at which the young people jump, but, alas, like the writer, they assume that they know it all and when mother is no more they are bound to confess that they know nothing. They are wise in their own conceit but fools in the eyes of commonsense mothers and fathers. Another equally prime factor in destroying happy homes is the prevailing desire of possessing a large quantity of fine and costly dress goods. It is the ambition of every young lady to appear well dressed. To a great many life is a burden unless they can rule as queen among their associates. "To be in society first, last, and all the time is all I care for." But beware. Did it ever occur to any cautious reader that beneath all artificial attempts at appearing beautiful lies the cruel heart of the flirt, the adventuress, the criminal, the smooth-tongued gambler, and the thousand and one other reprobative characters. Beware of the wolves that appear in sheep's clothing or you will regret your life and answer that great question "Is life worth living?" in the negative.

I trust this may catch the eyes of someone who is yet in the dark as to the world. Should this reach you, dear friend, think of Fred C. Browne, when he asks you in all fairness to consider first your parents' wishes. He will then be repaid and perhaps feel that to some extent his reformation was effected through some reader. I thank you dear reader, and beg to submit myself.

Very respectfully,

FRED C. BROWNE.

MISERABLE CHRISTIANS.

A great number of men and women of the world look upon religion as something that will make them miserable. Is there a cause for this? We believe there is. The unconverted will not look into the Scriptures to see what God says about this matter, but they do look at Chris-

tians; and, looking, often see, alas! very miserable ones. One is continually meeting with people who say they are Christians, and yet they look and speak as though real joy did not belong to them. Now, if any one has a right to be happy, it is the Christian. Paul says, "Rejoice in the Lord always." The people who believed the word preached by Peter at Pentecost "did eat their meat with gladness and singleness of heart praising God." The eunuch, after Philip had preached unto him Jesus, believed, was baptized, and "went on his way rejoicing." The same is said concerning others. The very word "Gospel" seems to imply happiness to those who believe; for, in believing, we do receive God's "glad tidings." How is it, then, that so many who profess to be God's people are not happy? We believe it is because, in most cases, they are unbelieving believers! They have believed that Jesus died for their sins, and perhaps that is about all they have believed. Go to some of these people and ask them whether they are saved; what is the reply generally given? Here it is: "I hope so!" Christians who only hope they are saved, or think they are saved, can never be filled "with all joy and peace in believing," simply because they are not believing. If my sins have been forgiven, and I say I hope they have, I am doubting God's Word, and doubt is unbelief. The true secret of all joy is in believing. It is not in feeling, or in hoping, but in believing that the soul finds joy and peace. In John v, 24, there are three things that God says about people who do two things:

We are to—

1. Hear his Word.
2. Believe him.

When we have done so, God says that we—

1. Have everlasting life.
2. Shall not come into condemnation (*i. e.*, judgment).
3. Are passed from death to life.—

Sel.

STRONG IN THE LORD.

There are persons who are strong physically but weak intellectually. There are bullies whose fists would floor an ox, but who cannot themselves stand up against a rum bottle. There are persons who are strong intellectually; learned in mathematics, in languages, in arts, or in science; but who in some other departments of life are entirely weak and almost worthless.

The Christian is commanded to be strong in the Lord. He may have physical strength, and this, of course, is a great benefit and blessing; but all cannot have this. He may have intellectual strength, this also is a precious boon, but it is not vouchsafed to every one. But every Christian may be "strong in the Lord, and in the power of his might." He may be strong in that faith which believes in God under all circumstances of doubt and discouragement and trial. He may be strong in a courage which fears no foe, trusting in the almighty strength of Him who has said, "I will never leave thee nor forsake thee."

He who is "strong in the Lord" is strong in the highest and greatest elements of human strength. He touches eternal forces, he has power and prevails with the highest. And this strength is within the reach of the feeblest, if they will but lay hold of the divine arm. "He giveth power to the faint, and to them that have no might he increaseth strength." The weak may say "I am strong," if their strength is in the Lord. No matter how feeble or frail a mortal man may be, if he has clasped the Almighty hand, and rests upon the everlasting arm, he may bid farewell to every fear and anxiety, and go forward trusting in the living God.

God calls his servants to be strong. The strength is his. He grants it, he proffers it, and he bids us take it and be of good courage. He promises us present and eternal victory. We shall overcome through the

blood of the Lamb and the word of our testimony. O man of God, be strong in the grace of the Lord Jesus Christ, strong in the Lord, and in the power of his might.—Sel.

Christianity, while it says, "Believe and be saved," also assigns damnation to him who persists in wicked works.

Morality, true and genuine, is the garland which so enwreaths Christianity as to completely adapt it to the wants of man's social nature.

There is no fit search after truth which does not, first of all, begin to live the truth which it knows.—H. Bushnell.

A religion or creed that will make the Sermon on the Mount play a secondary part in a man's life is a religion or creed to be rejected by all sensible people.

OUR DEAD.

BYERS.—Mother Elizabeth M. Byers was born Feb. 6, 1810 and died Dec. 30, 1890, aged 80 years, 10 months and 24 days. She was buried on Friday, Jan. 2, 1891, in the Stouffer graveyard beside her husband, Benjamin Byers, who went to his long home some five years before her. Funeral services were held by the home brethren, preached from 2 Tim. iv, 6, 7, 8. She was the mother of fifteen children, eleven of which grew up to be men and women. Her oldest son, however, died shortly after her at Albany, Whiteside co., Ill. Mother Byers had sought her Saviour many years ago and found him precious to her soul, and the narrow way of self-denial was shown her which she accepted. She joined the River Brethren many years ago, we do not know how long; but she had many crosses to endure with her large family and had many lonesome hours to spend by herself after her husband had died. The brethren often visited her and often found her reading her Bible, in which she had much comfort. She was sick but a short time, about one week. She died rather unexpectedly to us. Her last words were, "Jesus take me," and passed away. May God give us grace to live that we can all meet where parting will be no more. M. B.

CROMER.—Died at Wheatland, Will Co., Ill., on Sunday afternoon, June 21, '91. Mr. Jacob Cromer, aged 70 years.

"Father Cromer," as he was lovingly called, was born Jan. 6, 1821, in Franklin

county, Pa. He came with his wife to Du Page county, Ill., in 1867, where they lived for many years, and afterwards moved to Will county. Fifteen children have been born to this father and mother, eleven of whom are still living—eight boys and three girls—the rest have passed to the home beyond. Father Cromer, while a young man, professed faith in Jesus Christ as his Savior, and united with the German Baptist church, and for many years was a preacher of the gospel in that denomination. Coming to Illinois he united with the River Brethren, among whom he has faithfully and earnestly labored ever since. Five years ago Father Cromer received a slight shock of paralysis, which was the beginning of a great deal of suffering, terminating only with his death. It can be said of this venerable "Father in Israel," as it was of Enoch, "He walked with God and was not, for God took him." Walking for many years in companionship with his Saviour, he had gradually become "Like a shock of corn fully ripe." As a tired child reclines on the bosom of its mother and falls to sleep, so this man of God, reclining on the bosom of his Saviour, quietly and peacefully sleeps that sleep which knows no mortal waking. The chariot of God swung low and taking this venerable father on board bore his spirit to the realms of eternal day, while that which is mortal lies beneath the clouds of the valley, that which is immortal has "returned unto God who gave it," and is enjoying the pleasures prepared for the faithful. Father Cromer "being dead yet speaketh." He speaks in the noble family he has raised, in the souls he has won for God, in the sad and sorrowing hearts he has comforted, and in all his kindly deeds of love and mercy. While those hands which were ever ready to help the needy are lying helpless at his side, while those feet which ever ran on errands of love are still, while those eyes which ever beamed with love are closed in death, while that tongue which ever spoke words of cheer and kindness is hushed in the silence of mortal repose, his memory lives, like the sweet tones of a Cathedral bell whose melody lingers long after the actual stroke has ceased. "The memory of the just is blessed." The funeral was held at the Big Woods Church on Wednesday, June 24th, conducted by Rev. Trump, of Polo, Ill., aided by Rev. Croker, of Big Woods. Several hundred people gathered at that place to pay their last token of respect and love to the deceased, and to extend their heartfelt sympathy to the aged mother and children. We commend them to God and the word of his grace, looking forward to the happy reunion of the blessed.

The above was clipped by Bro. Isaac Trump from the home paper and sent to us.—ED.